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JANUARY MEETING, 1920.

THE stated meeting was held on Thursday, the 8th instant, at three o'clock, P. M.; the first Vice-President, Mr. WARREN, in the absence of the PRESIDENT, in the chair.

The record of the last meeting was read and approved.

The Librarian called attention to the desirability of having the works of members of the Society on the Library shelves.

The Cabinet-Keeper reported the following accessions:

From Mrs. Henry L. Higginson, a large framed photograph of Daniel Webster.

From Mr. Lane, a lithograph by Bufford, Boston, of the Putnam Free School, published by William Snell, of Newburyport, and several broadside prints.

From Farran Zerbe, of San Francisco, a fac-simile of a fifty-dollar gold slug of 1850.

From the Selectmen of the town of Cohasset, one of the service medals given by the town to her soldiers who served in the World War.

By exchange, an apparently undescribed example of Bryan money of 1896, with milled edge, bearing on the obverse, "Bullion Value 1896," and on the reverse, "Sixteen to One! We don't think"; also a large number of coins and forty examples of the work of Joseph H. Merriam, of Boston.¹

By purchase: insignia of the Sons of the American Revolution; of the Order of the Founders and Patriots, New York; of the Massachusetts Chapter of St. George of the Holy Roman Empire in the Colonies of America; of the Sons of 1812; and of the Massachusetts Society of Colonial Wars.

¹ The name of Joseph H. Merriam, seal presses, brands and seals, is first found in the Boston Directory of 1854, in the rear of 147 Washington Street. The firm of Merriam Brothers, brands, seals and stencils, composed of Joseph H. and John C. Merriam, first appeared in 1856, at 37 Faneuil Hall Square. In the next year Joseph H. Merriam is alone, with a shop at 18 Brattle Square and remained there until 1865, when he drops from the record and John C. Merriam and Company (*i. e.* William N. Weedon) carry on the business in the same location.

The Editor reported the following accessions:

By gift: from Mrs. M. A. DeWolfe Howe (Fanny Huntington Quincy), a commonplace book kept by Josiah Quincy, Jr. (1744-1775), being extracts from political essays and parliamentary debates touching on government. Also a transcript by Quincy of law reports made by Edward Rutledge of South Carolina. The copy was made March 13, 1773, when Quincy was on his southern journey.¹ In the same volume are transcripts of South Carolina state papers, 1767-1768, and of Ward's *Simpler Cbler of Agawam*. Also letters and diaries of Helen Ruthven Waterston, daughter of Rev. Robert Cassie Waterston, and a number of scrap-books made by the Quincy and Waterston families. On deposit: a number of deeds of property held by the Quincys and the original journal of Josiah Quincy, Jr., on his southern tour in 1773, which has been printed in *Proceedings*, XLIX. 424.

From Mr. C. P. Greenough, a certificate of share in the School-House in Federal Street, Boston, issued to Thomas C. Amory and signed by Russell Sturgis and Thomas Handasyd Perkins.

By purchase: a letter, dated, London, July 4, 1637, written to the authorities of Massachusetts Bay, by Sir William Alexander, Earl of Stirling, and Edward and Ferdinando Gorges. It relates to the claim of John Thompson, son of David Thompson, to Thompson's Island, Boston harbor.²

A number of papers relating to Groton, Massachusetts, more especially on church questions 1827-1883. The miscellaneous papers run from 1764 to 1826.

A ship's paper issued, London, April 27, 1742, to William Storey, master of the *Kilmore*, a ship built at Boston in 1735.

Will of William Curtis of Bristol, England, "mariner being now bound on a voyage beyond the seas," dated April 28, 1699.

Dr. William Sturgis Bigelow presented for deposit a series of diplomas or certificates issued to him in 1888 during his days of study in Japan. They are in the name of Gesshin, as a Buddhist disciple, and bear the seals of the Hieizan monastery and a list of various teachers through whom knowledge of the faith (according to the Tendai sect) was transmitted until it reached the student receiving the diploma.

Edward Gray, of Milton, was elected a Resident Member of the Society.

¹ *Proceedings*, XLIX. 450.

² Shurtleff, *Topographical and Historical Description of Boston*, 503.

Mr. FORD read a paper by Mr. BRADFORD entitled "A Portrait of Henry Adams," which will be printed in the *Atlantic Monthly*.

BISHOP KENNETT TO BENJAMIN COLMAN.

The following letters from White Kennett (1660-1728) are in the collections of the Society, and were given by Mrs. Isaac P. Davis in 1856. The writer is best known as a collector of books, and of two of his gatherings one went to the library of the church of Peterborough, where it still remains; a second he presented to the Society for the Propagation of the Gospel in Foreign Parts and a part of it was sold at auction in 1917. He was consecrated Bishop of Peterborough November 9, 1718.

LONDON, Sept. 15, 1713.

Reverend Sir, — Tho I seem negligent in my due Acknowledgments for yours from Boston Nov. 4. 1712. yet among private friends I have often exprest my satisfaction in the Sense and Stile and Temper of it, and I do heartily accept such a Correspondence, and desire the continuance of it; for the sake of our common Cause of Charity to Souls, and of zeal to our Christian Religion.

I was under a great Temptation of communicating your Letter to a General Meeting of our Society, that I might have had their Instructions for an Answer to the Particulars contained in it. But then I thought myself restrained by some prudent intimations of your own and I was very unwilling to be the Occasion of drawing you into any Controversy or any Envy that too often attend us for speaking plain Truths, for *such* indeed I believe are the kind Informations you give me relating to the Places you mention; and I know you meant only to inform us, not to upbraid, or so much as accuse us with the Mention of them.

For I perceive you are sensible (as the wiser Part of Mankind must be) under what disadvantages we labour, as a Society holding Commerce with another World, for no Gain but that of Godlieness, and for pure Conscience Sake. It is possible, we are not so intent upon our Business, as if it were for *filthy Lucre*. We are not so constant in our Attendance, as Secular Companies or trading Bodies of Men would be. We are less exact in our Correspondence and Accounts, than if the dear Liberty and Property of this World depended on it. However our General Aim is to pursue our General Commission of planting Christianity according to the Ch. of England in those Parts of our English Plantations where there is no settled

Ministry; or for the benefit of great Numbers who can not in conscience conform to the Ways of Worship different from our established Church. We think that these two Provinces are committed to us, the *first* chiefly and primarily as our original Design, the *second* as an ordinary consequence of it. In the former we labour of our own Accord; to the latter we have never put our Hand, but upon the Call and Importunity of People on your side the Water. If they call when they have no Need, it is our Charity as well as our Credulity to believe them. If they misrepresent things to us, we must still take them for granted for want of better Information: nay and if different Accounts be given, we are apt to be partial in our Receiving or Rejecting for some respect or other.

I dare assure you the Case was thus in all those particular Places you take a right Notice of. We were not forward to obtrude our Charity, and had no Ambition to extend our Power or Care beyond our own Line. But the Motions began from the respective Places; we only yielded to the Request of Others, and if they impose upon our Ignorance at so great a Distance, they are to blame, and much the more if they gratifie their own passions, or serve their own interests by it. If we proceed upon Mistake in such Cases, Sincerity and good Intention is a Plea and Defence, upon which we hope God will accept us, and our Neighbours forgive us, if we have done them any Harm.

I need make no other Apology. You, Dear Sir, (if I can judge by the Spirit of one single Letter) have Sens[e] and largeness of Soul to make allowances for greater faults than any I hope we have been guilty of: we should fall into much greater, at this vast Distance, if God of his grace did not (upon our Prayers) continually direct and preserve us.

It is our being misinform'd and misguided in some ways, that increases our Desire of having Bishops settled in those foreign Parts committed to our Care, that *they* may judge better of Things and Persons within their own View. There seems to be a Prospect of fixing one Bishop on the Islands and another on the Continent. But alas there is so much of an Ecclesiastical and of a Civil Nature in this Affair, and such a Concurrency required here at Home and Abroad, that what Issue it may come to, we are yet uncertain. And whether at this Juncture we should make a discreet choice of fit Men for that Office, I dare not pretend to guess. I hope your Churches would not be jealous of it, they being out of our Line, and therefore beyond the cognisance of any Overseers to be sent from hence. What time may do, with the Spirit of Knowledge and Charity, to make all the English in America of one Heart and of one way of

Discipline and Worship, I recommend to your Prayers, and add my own.

I can answer for my own Conscience, that from the Beginning of our Society I have acted as a Member of it upon the Principle of Doing Good. I have been at some Labour, and have not grudg'd some little Expence in picking up the Beginning of a Library for the use of our Corporation. I am publishing the Catalogue (which I hope shortly to send you) under this title, *Bibliotheca Americana Primordia. An attempt towards laying the foundation of an American Library in Several Books, Papers, and Writings, humbly given to the Society for Propagation of the Gospel in Foreign Parts, for the perpetual Use and Benefit of their Members, their Missionaries, Friends, Correspondents and Others concerned in the good Design of Planting and Promoting Christianity within her Majesties Colonies and Plantations in the West Indies. By a member of the said Society.* 4^{to}.

I am very glad to understand by our very sensible Friend Mr. Dummer, that a public Library is going on at Boston. I have sent a small tract or two by the hands of Mr. Dummer as a Mite to the Treasury; and shall be willing to give and procure more, when I better apprehend the constitution of it. Our exchanging Sir the good offices of common Charity and public Spirit, will help much (under God's Blessing) to enlarge our Understandings, and to reconcile our Affections to one Another and so to meet nearer upon Earth, and inseparably in Heaven. Let be these our mutual Prayers and Endeavours. I am, Dear Sir, Your Assured Friend and Affectionate Brother,

WHITE KENNETT.

I should be glad to be commended to the President of Hawarden Coll.:¹ of whom I have heard a good and honourable character; tho I am a Stranger to him.

PETERBOROUGH, July 28. 1716.

DEAR SIR, — My thoughts reprove me often for not being more civil to a Stranger, rather to a Friend and Correspondent, whom by all that I have read and heard of him I have good reason to value and esteem. My thanks have been long due for the Books you sent over to improve our *American Library*, which is not yet dispos'd in a proper Place for want of some special Benefactor, but I am adding what I can to the number of Tracts suitable to the Arguments of Navigation, etc., and doubt not (if God spare a few years) to make it a Collection not unworthy the *good Design*.

¹ John Leverett.

That good Design of propagating Christianity in your Parts has lost the wisest Director and President of it, the late Archbishop of Canterbury,¹ whose Aim and Care in those Matters (as in all others) were guided by a truly Christian Spirit for the Public Good of the Protestant Religion. He put a stop to many indirect Motions and Steps made to put us out of the way; and prevented a great deal of interruption and embarrassment that would have been otherwise given to us. He was a wise and honest Prelate, truly sensible that at home and abroad we were under a great danger of losing Christianity in the Name of the *Church*.

The two great difficulties that still lye hard upon our *Society for Propagation of the Gospel* are 1. the want of sober and religious Missionaries, few or none offering themselves to that Service for the glory of God and the good of Souls but chiefly to find Refuge from poverty and scandal. 2. Such men when they come to the places allotted to them forget their Mission, and instead of propagating Christianity, are only contending either for Rites and Ceremonies, or for Powers and Privileges, and are disputing with the Vestries of every Parish, and even with the Civil Government of every Province. These two Mischiefs can hardly be redress'd, but by fixing Schools and Universities in those Parts, and settling we hope two Bishops, one for the Continent, another for the Islands, with advice and assistance of Presbyters to ordain fit Persons especially Natives, and to take care of all the Churches. Which needful Provision will not break in upon your National Rights and Customs, at least no other way, than by laying a foundation (we'll hope and you'll agree) for the Union of all Protestants in some future Age, when Charity and Peace shall prevail above Interest and Passion.

We have no great Prospect I confess of such happiness in our old England where the Spirit of dissension and faction (nay of the utmost Infatuation) has rag'd horribly, and is not yet cast out. I think I saw long since, that the Beginnings of this Sorrow were the Seeds of Popery scattered in the minds of common People with strange industry and Art, to smoothe the way for a Popish Pretender. Noise and Nonsens were very prevailing, and at last the word given out was, *I had rather be a Papist than a Presbyterian*; and under this delirious Cant, the poor Souls were prepared to cry out *the Church, the Church*, as loud as if they had been in the streets of *Rome*, and to idolize a seditious *Doctor* as much as if he had been a Pope of this other world.

The People in this ferment were disposed to read and admire the

¹ Thomas Tenison (1636-1715). He was largely instrumental in establishing the Society and believed America should have bishops.

daily Pamphlets thrown about to reconcile them more and more to Popery under the pretences of *Divine Rights*, *Uninterrupted Succession*, *Independent State of the Church*, the Expediency and even Necessity of *Private Confession*, the immediate Effects of *Sacerdotal Absolution*, the *Invalidity of Baptism* out of Episcopal Communion: a *Priest*, an *Altar*, a real *Sacrifice* in the Lord's Supper; a *Middle State of Souls*, no harm at least in *Prayers for the Dead*, and many other Devices approaching as near to Rome as present Safety would admit. All which Conceits you well know sprung up as tares of the Enemy long after our Blessed Reformation, and I think never appear'd till a little before the Beginning of the Civil Warrs, under the influence of a Court that had too much of the Popish Queen in it; and were now reviv'd to serve no other purpose but that of the interest of a Popish Impostor. Only there was some difference in the times, for before those Civil Warrs None run into those Notions but some of the warmer and more ambitious Clergy, whereas now the Common People and the very Women have their heads full of them.

Under these Delusions a Multitude have been giving up to believe the Idol at Avignon to be something and worthy to be set up: *given up* alas to the Beliefe of any Lies, and to the practice of many Romish Superstitions. Some would not goe to their Seats in the Church, till they had kneel'd and pray'd at the Rails of the Communion-Table; they would not be content to receive the Sacrament there kneeling, but with Prostration and striking of the Breast and kissing of the Ground: they began to think the Com: Prayer without a Sermon (at least after Noon) to be the best way of serving God; and Churches without Organs had the thinner Congregations: New Ornaments and even Pictures about the Altar began to be the Books of the Vulgar: the Meeting Houses of Protestant Dissenters were thought to be more defiled Places than Popish Chapells. In short, the Herd of People were running toward Rome without any foresight or any power of looking backward.

To this Madness of the People was the Rebellion owing, now one is quelled the other will abate; and our greatest Deliverance under King GEORGE will be that of being delivered from Ourselves, and being restored not only to our Religion and Liberties but to our Senses.

Great and glorious are the Triumphs of King George; I cannot bring the Intimation of them within the bounds of a Letter, but in a very abrupt manner.

1. The King has subdued the Resentments of the Emperour, who was angry with our Nation, and car'd to deal no farther with us; and 'tis well known was not tractable to two or three Embassadors sent

successively from this Court. But as last, the wise conduct and prevailing weight of K. George have brought his Imperial Majestie into good terms with us and a firm Alliance.¹

II. The King has subdued the prejudices of the K. of Spain,² who had a real fondness for the Pretender,³ had passt his word to restore him, and had planted his Irish Embassadour in the Queen's closet to help forward that intended Restoration: And yet his Catholick Majestie feeling the impressions of the fame and interest of King GEORGE is brought over to Him, and to court his Friendship, has done justice to our injured Peace and Commerce, and redeem'd us from our own hands that betray'd us.

III. The King has in effect settled the dubious Inclinations of the Regent of *France*,⁴ who seem'd in *good faith* to goe on upon the Plan of the old Monarch, and was allmost disposed to enable the Pretender to pay off his Mortgage to that his School of Education: But he is well nigh vanquisht by the superiour Genius of King GEORGE, and at his Request will not only restore the poor Protestant Slaves to liberty, but will perhaps take up their chains, and put them upon the necks of the Pope and his congregation of Cardinals.

IV. The very Great *Turk* ⁵ is yielding to the influences of King GEORGE's wisdom and power, and contrary to the usual Policy of his Ottoman Port, will receive and return Embassadours, to put the scale of the Peace of Europe into the hands of his Britannic Majestie.

V. The King of *Sweden* ⁶ is the last Prince who would be guided by any counsels but his own, harden'd in warr, and deaf to any other charms: and yet possibly the time is very near, when he likewise shall hearken to the offer of Mediation made by a more potent Neighbour and suffer the Peace of the North to be adjusted by the same auspicious Majestie of Great Britaine.

His Triumphs and Conquests at home are no less considerable. Not that the chasing away a sorry Pretender, and the reducing a few Rebels ought to be numbered among the Triumphs of King GEORGE; but there be some greater Instances of Success and Glory in his wise and steady Administration.

I. Many of the former *Ministry*, bold Men, who held up their heads, and even boasted of their Peace and other Actions, they are

¹ Charles VI (1685-1740). The treaty of Westminster was signed May 25 (O. S.) 1716.

² Philip V (1683-1746).

³ James Francis Edward, Chevalier de St. George (1688-1766).

⁴ Philip II, Duke of Orleans (1674-1723) regent during the minority of Louis XV (1710-1774).

⁵ Ahmed III (1687-1736).

⁶ Charles XII (1682-1718).

several of them convinc't of the King's Sagacity and Resolution, that they can neither deceive him, nor affright him; and therefore would be glad of any terms of yielding; and I dare say in a little time their only Contention will be among themselves, whose Submission shall be first and best accepted.

II. Many of the condemned *Criminals* who seem'd resolv'd One and All to extort Mercy, or to dye like *Dar*: in desperate falshood, or like *Ken*: in sullen silence, begin to find that even abused Mercy can still be mercifull; that there is no other Refuge to a Mob nor to any mistaken Politicians, and therefore submit to a wise and a good Prince, and are I hope conquered into Ingenuity and Christian Confession.

III. A Set of Great Men who have been taught of late to think themselves necessary to a Government, and in that confidence to prefer their own Interest or even their own Humour before any other Regards, are brought over to more becoming measures of Loyalty, by one or two examples made by a steady Prince, who is never ingrate for Services, nor insensible of Wrongs.

IV. The popular Speakers in a great Assembly, who by a pervers English custom have learn'd to speech it against a Court, in order to be bought over to it upon their own terms, begin to be untaught those ill Manners, and to know that a good Prince in a legal Administration wants no indirect ways and means of purchasing Men; and that a Subject of never so good Parts and Elocution is no longer to be retain'd, than while he can keep himself within the bounds of Modesty and Honour.

V. The whole Body of the Papists in these Kingdoms who had so long flattred themselves with the hopes of setting up their Religion with a pretended Prince of it, are well nigh utterly subdued in those hopes and expectations; and begin some to be Converts, and Others to think more seriously of the Protestant Religion, at a Juncture when they foresee it must be safe and flourishing under a Prince, who is not only Defender of that Faith at home, but is at the head of the Protestant Interest in Europe.

VI. The disaffected Clergy who were dissolving all Government by advancing wrong Notions of it, will no longer keep up a Distinction between Divine Right and Legal Constitution, but will again reconcile the Gospel of Christ and the Laws of the Land, and be good Divines and good Subjects under a Supreme Governour, who despises Flattery, and desires no other Principles from them, but such as in reason and conscience they can practise in spite of rebelling Nature.

VII. The two Universities that must needs have had their share in a common Contagion, are growing sensible what little thanks they

owe to those buisy Men who have spread the poyson among them: they are opening their eyes to see, that K. GEORGE is a true Friend of the Church of England, and a true Patron of Learning. He must daily gain upon them, for they cannot withstand an immense Bounty and an insuperable Constancy and Courage.

These few particulars are but Hints and Intimations, which you and your good Brethren know how to improve. My Respects and Services to you and them, and especially to the worthy President of Hawarden College.

I must not conclude before I pay Truth and Justice to the character of Mr. Dummer Agent of your Country here, who by smart abilities, and unwearied diligence, and a good interest in Men of figure, has been I believe very serviceable to your common Affaires, and very instrumental in obtaining a new Governour¹ whose vertue and prudence (if I mistake not) will make you All easy and happy.

Let us join in our Prayers for the King's safe Return and long Life, and for the Progress of Christianity, and Increase of the Protestant Religion. I am, Dear Sir, Your Affectionate Friend,

WHITE KENNETT.

March 13. 1716.7.

REVEREND AND DEAR SIR, — Your two several Letters from Boston of October 1. and November 10. 1716 were both very agreeable to Me, and I shall be very glad to keep up such a Friendly Correspondence as becomes us in the valuable and ever dear Relation of Christian and Protestant and English Brethren, who are ready to love and serve our common faith and Countrey. But you see we must write, as we would personally converse, in a mutual confidence of safe Privacy and between Ourselves: So far we can answer for our own Integrity, and dare be confident on either Side that we mean no Harm, but in the simplicity of our own Hearts to trust One Another. Whereas you find by experience, that if we are free in communicating our Letters, tho' in the openness of our own Breasts, we expose them to the want of Understanding in Some, and to the want of Charity in others, to Strangers and Enemies to us.

You have Sir an Instance of this Partiality well observed in your last Letter, the catching at invidious Facts, and then questioning and even denying the Truth of them. I had it seems inform'd you in great Innocence and with great Truth, that among the Delusions prevailing in the Name of *High Church*, there was a visible Superstition tending towards *Poper*y in the writings of some Few of our

¹ Samuel Shute (1662-1742).

Clergy, and in the practise of some more of our ignorant People; beyond and against the received Doctrine and Discipline of the establisht Church of England. I might have said that this Humour was more abounding than it was in the daies of *ABp. Laud*, when we paid so dear for it. Upon the latter Head of Innovation in Practise, I toucht upon what I had often seen, some people affecting to begin their private Devotions at the Rails of the Commun. Table, before they went to their Seats or other Stations in the Church: and Others or the Same assuming new Gestures and Postures in receiving the H. Sacrament, smiting their breasts, prostrating their faces to the ground, receiving the bread in the palm of their Hand, bowing down their lips to it, as unworthy to touch it with their fingers, and such like Fooleries not prescribd by our Liturgy nor practisd by our forefathers. I have seen too many more of such like Signs and Tokens of a new Disposition in the Minds of People to an outward Show of zeal and pagentry, that however innocently taken up by some undesigning Souls, yet was privily and artfully brought in by cunning Men, in favour and for the service of a Popish Pretender and his Kingdom of Darkness.

I could write nothing more true than what had been my daily Observation, and God knows I had no ill Meaning in the Mention of it, but justly to condemn it, and honestly to help reform it. Our Church itself was not concern'd in giving out any such new Orders: our Superiours did not professedly allow of any such new Fashions; and the wiser Part of our Clergy did all they could to discountenance and put them down; nay the greater Part of our Communicants still avoided them and despis'd them. The Humour was got chiefly among the inferiour Sort of women, who had before kneeld in the way of Dr. Sacheverell and Kisst the tail of his Gown or Cassok.

These Fooleries indeed might the rather be forgiven in a Time of general Infatuation upon the Minds of People and as general a Corruption of Manners. We see and lament the sad Contagion spreading in our establisht Communion, and you have sens enough to let me tell you as a very charitable Friend, that there is somewhat of a like wrong Spirit among our Dissenting Brethren or the Body of them. The good old tenderness of Conscience is visibly abated, the strict Regard to Sobriety and Temperance is very much alter'd; the keeping up Family Prayers and Fear of God in Children and Servants is wearing off apace; Bibles are less read, and Sabbaths less observd, etc. In short they are very much gone off from the *good old Puritans*, who had certainly a more sober Deportment and a more serious Sens of Religion and Devoutness in them.

And this Degeneracy at a time when they have been in greatest Danger, and ought to have been most upon their guard of Piety and Prudence, For whereas the good *old Puritans* were all along Popular and well Beloved, upon the just Reputation of being a sober Godly Party, who spoke better and liv'd better than most of their Neighbours: It so happens on the contrary (God knoweth how) that our Dissenters of late have had the common Cry against them: the Laws could hardly protect them, the Government almost afraid to defend them, and if the Bishops and Clergy whom they call the Low Church would have fell into that Stream of Prejudice against them, they had been driven (as the Wind and Tide have long sate) into a State of Persecution and the utmost Desertion, wherein the Body of the Clergy and People would have thought they had done God good Service.

And yet the Dissenters (perhaps to a Man) have had one of the greatest Merits, that of being true to their Country and to the Balance of Europe, allwaies well affected to the Protestant Succession, and very faithfull Subjects of King George and firm Adherents to his Royal Family. An Advantage that one would think might before this time have been improv'd to their Security and Honour. And so undoubtedly it would have been if they had follow'd the Steps of the *good old Puritans*, and had once more the esteem of a Peaceable and Religious People, if they had been ready to join with the sound and moderate Bishops and Clergy, and had complain'd only of Innovations unknown to the first Reformers, requiring only some few Concessions to be made to them, showing themselves truly tender of the Peace and Unity of Church and State, and allway more zealous for a good Life and good Works, than for any other matter of Contention. Such a Spirit of God in a still Voice will at some Providential Time or other heal all our Breaches, and frustrate the hopes of the Common Enemy.

You see how freely and heartily I set down my own present Thoughts and Wishes and I have that Opinion of your Understanding and good Conscience, that I can not but think we could talk over these matters without any ill Resentments and at least with good Will and Charity. But I cannot answer for the different Impression upon other Minds, indispos'd with Prejudice and Passion. And therefore I trust your Discretion that you only intimate my Freedom of Writing to a Few of the Best of your own Brethren, and particularly to the worthy President, to all whom my hearty Service and Respects.

I thought to add somewhat of our present State of Affairs, but I reserve this to another Letter if the Opportunity of Shipping will

attend a day or two longer. I pray God preserve us and amend us all for the continuance of his good Providence to us.

I am, Dear Sir, Your very Affectionate Friend and Brother,

WH: KENNETT.

I thank you for your very right good Sermon. I send you the last of my public Exercises.

JAMES STREET, WESTMINSTER. June 5th. 1718.

DEAR SIR, — Our good friend Mr. Dummer is a kind Monitor to me, that by this shipping I ought to send a Letter to his worthy Mr. Coleman. I gladly take the opportunity of expressing my hearty Thanks for your last, and my Willingness to keep up a Correspondence with one whom I know so well by his own Writings and by others' good Report, that I should be glad if Providence would allow us a nearer Conversation.

You'll rejoice to hear that by the wonderfull Mercy of God we are preserved in Peace and Happiness amidst a general Infatuation of Minds and Corruption of Manners; that we are yet Safe in spite of our Enemies and in Spite of Ourselves.

Our never failing Enemies the *Papists* are (one would think) the only steady Men, and Allwaies the same in pursuing their uniform Design of setting up their own Religion and the Creature of their own in order to do it; by all those waies and means that force or fraud can make possible. The *Pope* is more infallible with them for espousing the Chevalier. The King of *Spain* shall be more Catholick if his Arms in *Italy* can restore Indefeasible Right to Great *Britain*; Or even the *K. of Sw[eden]* shall be absolved from his Northern Heresie, if he will answer their Expectations, and make but one Attempt for them.

The Non-Jurors or Protestant Jacobites are much more unreasonable Men, they think that Laws and Parliaments are Nothing, and that there is but one Right in the World that of Personal Succession. To this simple Divine Right all other Claims of Liberty, Property and Conscience itself must bow down and surrender themselves, in a Passive Obedience proud of being Miserable. Nay and to bring back that Curse upon a Nation, they think all things lawfull, Plots, Conspiracies, Invasions, and even horrid Assassination of Princes, For so some have spirited up young Disciples, who in professt Intention and unshaken Insolence have exceeded if possible any Novices in the Schools of the Jesuits, more daringly wicked and obstinate, it suffices them to be absolved at Death, and to be taken from the Gallows to be hung up again in Effigie for Saints and Martyrs. It

has been literally so with Shepheard, and *Orme* if he will stand to it shall have the same Reward. Good God. What can become of such a Party, and what of us if ever they prevail.

We need no other Enemies, but God knows we have a strange sort of *Friends*, that are perhaps more dangerous to Church and State. They are Men who acknowledge Titles and take Oaths and would seem to be Subjects, nay and would be supposed to be the only Church-Men, when by unaccountable prejudice, they do in their hearts hate the Revolution, curse the memory of King William, murmur at the Protestant Succession, and can speak well of no part of any Reign, but the last three years of Queen ANNE. And some of these Men too have invented Principles as extravagant as any at *Rome*; that they may take Protection where they mean no Allegiance, that they may pray for Princes only in a sort of civil Complement to them; that they may swallow any Oaths for Necessity, nay for Conveniency, and leave the Sin upon the heads of the Imposers of them. In a word, that they may submit to K. George while they cannot help it, and not be Rebels till they are able to be so.

The greater Pity still, that after the Pride of being called *Tories* we should have any *Whigs* so calling themselves, and so really in Principle and in all former Conversation; and yet they would be, they would have, they know not what. They would govern a Prince who should govern All but *them*. They would have all Places, or they would have none at all: Ambitious to be *in*, Proud to be *out*, as they are in or out of Humour, Capricious, Sullen, Angry with others without cause, and then with greater reason angry with themselves; hanging upon wheels because they cannot drive, and — playing the Fool, if that were All.

And are there no Faults among our best Friends? They likewise are Men and have human Infirmities. Some too indolent and unconcerned, who will be eating and sleeping, if the greatest Enemy were behind them and upon them. Others in Dress and the Life of Show and Appearance for Assemblies and Masquerades and other opportune Places of Vanity and Sin, some again aspiring to new Titles and Ornaments of Honour without Merit without Action or Counsel. Some intent upon Nothing but their Profit and their clear Gain, the Publick Interest is what they can make of it; the World goes well or ill, as they have so much more or less, the Nation is their own Person or at farthest their own Family. If you talk of sun-shine, they think it no Blessing but for making their own hay. They must have somewhat, if no Place, then a Pension, nay both, and much the same Price to take a Place or to leave it. And the wisest Politicians almost afraid to be in earnest; hardly willing to remember Injuries

or Services; thinking it safer to buy of an Enemy, than to reward an old Friend, and when they do reward it is rather to comply with Men's Importunity, than to consider their Deserts. However Promises are the cheapest things, and there is a way to make them good, or to evade them which is much at one. These things are common to good Men in the best Cause.

But how then shall we stand and prosper? Our Hope our Confidence is *first* in the good Providence of God, who has been working many Wonders for us, from the Reformation to this Protestant Succession to this Day, and He will uphold and finish I verily believe the Work of his own Hands whoever labour to pull it down.

Then II. the Merit of our Cause, or what we may call the Intrinsic Goodness of it, the Cause of Christians, of Protestants, of Mankind, of Liberty, Property, Religion; a Cause that Men may neglect or despise while they enjoy it, but when they come to lose or to the danger of losing, they'll naturally come to their Senses, and try again to defend or recover such a *Cause*. I remember in the latter end of K. James's reign; the maddest Tories were wishing for a redemption from Popery and Slavery; and I dare say if the pretended Son ¹ were to come, even they who invite him would turn upon him and help drive him out again; tho that indeed would be a dear Experiment.

And therefore III. We trust better to the firmness and constancy of a wise and valiant Prince, who can mark the unhappy Steps of his Predecessor, and will be (as we can wish to be) *Steady, Steady*, whatever the Tide or Storm is or may be.

And lastly under God and the King we place some confidence in a wise and faithfull Ministry, who may be Wise upon the Follies of many who have gone before them, and will be faithfull in Gratitude and Honour: who must act upon this View, that if their Master will give them up, their most faithfull Administration would not long secure them; for complaints would be even if there were no faults; it would be Fault enough that they can never gratifie all Men. But if they can depend upon wh[torn] and shall h[ave nothin]g to answer for but their own [torn]ty and Honesty, then that Honesty will certainly be their true and best Policy, for under a wise and steady Prince no Ministry can be hurt, but by Male-Administration, by Corruption and illegal Practise, which I think can not be charged upon the present Ministry, and I hope never will. — But you see I am going out of my depth, by writing in a familiar way to a private

¹ The Pretender was the only son of James II by his second wife, Mary of Modena. As five years had passed since the queen had given birth to a child, the incredulity of the nation on the event was great, but had no basis in fact.

Friend, Secure that Neither of us mean any Harm. Pray we God to preserve our Peace and Prosperity, and Dear Sir your Health and Happiness. I am Your Affectionate Friend and Brother,

WHITE KENNETT.

Tho I have not the honour of being acquainted with your worthy Governour, I have a great Respect for him, and the more on account of his Brother Barrington,¹ whom I sometimes meet with in this Town and therefore presume to give my Respects to him.

My service to your Brethren, and especially to the good President of Hawarden Coll:

There is one Subject that a prudent or a good natur'd Man would not care to touch upon. Unhappy Breach! if any widen it, they are very wicked. I am no Judge, for I have Children, and I have a little Jurisdiction in the Church, and I am apt therefore to be Partial on the Side of the Governour and the Parent. *Beati Pacifici* etc.

February 25. 1722.3.

REV. SIR, — I have often accus'd myself of negligence (which I beg you would not think a Disrespect) in not writing to you. It is not for any Change of Station, and much less for any Alteration of Christian Charitable Sentiments, but out of pure Hurry of Life and necessary Application to Men and Things and Books. I thank you heartily for your very good Sermon on occasion of the Jewish Convert [Monis] to Christianity:² I wish you would republish it with some Declaration of Motives and Reasons given by the Person himself; and a Catalogue of such eminent Converts from Judaisme to our Reformed Religion, as have been publicly Baptized, and have many of them publisht very sound Testimonies of their real Conversion and Sincerity in our Faith and Worship. I think I could furnish you with near a hundred Instances out of my poor Collections if you will make the seasonable Use and Application of them.

I was sent to this moment by my good Neighbour Chamberlayne to write a Line to you and have put up a little parcell for your Amusement, and desire you to esteem me and to pray for me as Your very Affect[ionate] Friend and Brother,

WH: PETERBOR.

JAMES STREET, WESTM[INSTER,] March 23. 1723.4.

REVEREND SIR, — Your agreeable Letter from Boston N. E. came safe to my hands within a due time from the Date Octob. 30. 1723.

¹ John Shute Barrington, Viscount Barrington (1678-1734).

² *Proceedings*, LII. 285.

with a very kind Present of your Publick Services, your *Discourse before the Baptism of R. Judah Monis*, with the *three Discourses written by Mr. Monis himself*. Your *Funeral Discourse upon the Death of the very Reverend and Aged Dr. Increase Mather*; and your *Sermon Preachd at the Ordination of Mr. Cooper*. All which I communicate to Others, and preserve for myself.

The case of Mr. Monis will be a credit to our Religion if he continue firm in our Faith, and exemplary in his Christian Life; but truly I am so doubtfull of the Sincerity of Converts, especially from that obstinate Party, who act upon temporal Motives towards a Temporal Messiah, that I shall not be much surprized if we are at last deceived in him. However, if possible, let no Offence be given to him, that if he do fall away, it may be his own Crime and Shame. We have a new Instance in the Conversion and Baptism of the eldest Son of Mr. Marcus Moses a very rich Jeweller in London, who has publishd the Motives of his Conversion (with some good assistance) in a plausible manner. And yet we have Reason to be afraid, that he owes his Profession not to the Law of the Gospel, but to an Act of Parliament, which gives him a Separate Maintenance. The suit now depending in Chancery, and the Affidavits made in it of his Immorality and Indifference to all Religion, incline me much to that Suspicion of him. No doubt there will in God's time be a General Conversion of that People, and many particular Pretensions in the mean time. God alone can judge of hearts, till we see they persevere unto the End.

This last Week the opulent Jews about this town obtaind in the H. of Com. a Clause in the Explanatory Act for taking the Oaths, by vertue of which they would have been declared capable of purchasing Lands and Lordships, and put in effect upon equal foot with other his Ma'ties Liege and sworn Christian Subjects. When it came to the H. of Peers I thought it my Duty to oppose it pleading that no Oaths of Allegiance were ever design'd for the Jews, much less the Oath of Abjuration professtly to be taken upon the *Faith of a Christian*; that the Jews had been allways here conniv'd at as Foreigners without any title to free born Subjects, had dealt as Usurers and Money Changers, but had never been allowed to be free Purchasers and Land Holders; that whatever Opinion might be given by Lawyers that they could find no Act of Parl[iament] or Force of Com[mon] Law to forbid the Right of Purchasing by such Jews as were born in his Ma'ties Dominions, or were made Free Denizens by his Ma'ties Letters Pat[ent], yet even this considered them as Native or Adopted Subjects not as Original Jews; and it made a stronger Reason against extending that Privilege to all manner of Jews, who might thereby

bring over all their dispersed Tribes and Treasures, and become able to purchase the City, the whole Country, and be the Lords of our Courts and the Patrons of our Churches; and be at last the National People; which would be for us Men to repeal the Divine Curse laid upon them; and even to encourage their setting up a Messiah in this Island, if they should here obtain more Property and more Power than in any other part of the World.

What was said by some few other Lords had so good effect that the Clause was amended, and only gave liberty to those Jews who should *offer* themselves to take the Oaths, to omit the words in *the Faith of a Christian*, and to be indulged to swear in like manner as they have been usually allowed to do in the Courts of Justice (i. e. laying their hands on the Pentateuch or Old Test[ament] and concluding, So help me God, etc.).

In your Discourse upon the Death of Mr. *Mather* you have done his Memory great Justice with great Modesty the best way of commending.

By your Ordination Sermon I perceive you have changed an irregular Custom into much more Decency and Order, by not suffering the young Candidate to make then his Probation Sermon, but to have the Preparatory Discourse made by a Senior more apt and able to teach.

I have nothing worth your Acceptance; I put up in hast Mr. Ollyff's¹ Discourse upon the Madness of some People, very well meant and most of it plain Truth. With a Discourse of Dr. Smallbrook² our new Bishop of St. Davids on the Text of St. John in the Complutens. Bible. I wish when you run over our Catalogues or public Papers, you would point out to me any two or three of the Tracts you would desire to see, and I should be glad to transmit them to you, or to do any other Office or Service in Learning or in our Common Holy Religion. My prayers for you. I am, Your Affect[ionate] Friend and Brother,

WH: PETERBOR.

WESTM[ISTER]. March 19. 1727.8.

REVEREND SIR, — I take it very kindly, that you have remembered me with a good Token of Friendship, the well accepted Present of your late Labours for God and the Publick Good. Your Discourse of *Fidelity to Christ and to the Protestant Succession*,³ was a Word in

¹ John Ollyffe (1647-1717).

² Richard Smalbroke (1672-1749), bishop of Coventry and Lichfield. In 1722 he wrote a letter to Bentley on the authenticity of 1 John, v. 7.

³ A sermon delivered after the proclaiming of George II, 1727.

Season, and savour'd with such a Spirit of Religion and Loyalty, as to leave a due Impression upon the Readers, as I doubt not it did upon the Hearers of it. I have pointed out to Many the Passage in the Preface that the *American Churches know not of one single Person in that Communion that is not Loyally affected to his Majesty and to his House*. We do a little envy you that singular glory, and hope we shall soon be full Partakers with you. For his Majestie's wise and good Administration must win upon the hearts of all who have their eyes open on this side the Gulph of Popery and Slavery.

Your serious Discourse of the *Judgments of Providence*¹ must have been very affecting, while your People had so lately heard the voice of God in them. I am much of your Opinion, that as the Earth was once dissolved by waters, it will be so at last by Fire and in the bowels of the earth that Fire is already kindled: God prepare us for the general Conflagration. I hope some of your accurate Observers took Notes of the Symptoms and Incidents of your late Storms and Earthquake, to communicate to our Royal Society, for the more critical Enquiry into the Causes and Effects of 'em. This perhaps is already done, tho I have not seen it.

Your Ordination Sermon is well suited to the occasion and instructive to your Ministers and People. You shew Charity and Brotherly Love to the Memory of the most *Reverend Bishop Burnet*. I could rather wish you had not mentioned the *Black Barthol[omew] Day*, not only to prevent your Printer's mistake of 1660 for 62, but to spare the calling of hard things to remembrance. It was an Act of the Legislature, and was at that time thought of Political Necessity for restoring Peace and Union. And among the number of *Ejected*, many went out by conscience, but many I doubt were drawn in by secret Powers, etc. But I do not mean to dispute.

We had last week in the H. of Lords a very long Debate upon this Question: Whether a Foreigner by taking the Sacrament in a Lutheran Chapell here was thereby qualified to be Naturalized in this Kingdom according to the Act of Parl. VII. Jas. I. Cap. II. Some argued for Parochial Communion in the Established Church: Others for the Latitude of Protestant Communion in any Congregation of the Foreign Churches here Allowd. Our Bench argued for the Honour of the Evangelical and Reformed Churches, and for the common Interest of the Protestant Religion. And it was at last carried without dividing.

I could wish my daily Attendance at the House and many other Avocations did not hinder my writing more at length. I pray God

¹ On the Earthquake.

for you, and desire your Prayers. I am, Your Loving Brother and Assured Friend,

WHITE PETERBOR.

Pray accept the small Packet of things that lay next at hand, of which I thought there might be some you had not yet seen.

Remarks were made during the meeting by Messrs. WASHBURN, WENDELL and ENDICOTT.



MHS

John J. Hassam

MEMOIR

OF

JOHN TYLER HASSAM

By JULIUS HERBERT TUTTLE.

JOHN TYLER HASSAM, whose membership in the Historical Society from November 10, 1881, to his death on April 22, 1903, proved to be a source of pleasure and of pride to him, was often in attendance at the meetings of the Society, and from time to time contributed valuable papers to its proceedings. The late William S. Appleton, who had with Mr. Hassam kindred antiquarian and historical interests at heart, was sponsor for his admission to the Society; and Mr. Hassam's first expression of gratitude for his election was intended for his then unknown friend.

From boyhood Mr. Hassam's associations were all with Boston and her institutions, as were most of those of his parents. The direct ancestral line of the family had its beginning in Manchester, Mass., on the settlement of William Hassam (or Horsham) there about the year 1684; where the family home continued for a century and a half. This William, who married at Marblehead on December 4, 1684, Sarah, daughter of Samuel Allen of Manchester, died there about 1735. Jonathan, his son, born on August 17, 1702, a master mariner, was married on August 10, 1727, to Mary Bennett, and died on February 21, 1754. William, son of Jonathan, born on August 11, 1752, a master mariner, was married to Elizabeth, daughter of Ambrose Allen, May 15, 1780, and died on April 9, 1833. Jonathan, William's son, born on May 23, 1784, also a master mariner, was married on October 22, 1808, to Sally, daughter of John

Cheever, a descendant in the fifth generation from Ezekiel Cheever, Master of the Grammar School at Ipswich, 1650-1661; of the free school at Charlestown, 1661 to 1670; and of the Boston Latin School from 1670 to his death in 1708. John, son of Jonathan, born on September 4, 1809, was married on May 15, 1836, to Abby, daughter of Capt. Amos Hilton, a descendant in the eighth generation from William, who came in the ship *Fortune* to Plymouth in 1621; and died in Boston, on August 3, 1885. John Tyler, the subject of this memoir, son of John, born in Boston at No. 3 Barton Street, the family home, on September 20, 1841, was married at Salem on February 14, 1878, to Nelly Alden, daughter of Dr. John Henry and Jane Reed (Smith) Batchelder of that place.

Mr. Hassam received his early education in the Mayhew School where on his graduation in 1856 at the age of fourteen he was presented with a Franklin Medal, a silver medal given annually as an honorary reward in accordance with the will of Benjamin Franklin, "for the encouragement of scholarship" in the Boston schools. He passed through the full course in the Boston Latin School in three years, winning at his graduation in 1859 another Franklin Medal. He completed his course at Harvard College with the Class of 1863, and later received his degree of A.M. in course; was a member of the Institute of 1770, and of the O. K. Society; and was selected as Class Poet in January, 1863, only to resign the choice in the following March. Responding to the call of his country he entered its service, when he was given a commission as First Lieutenant of the Seventy-fifth United States Colored Infantry on December 8, 1863, and saw active service in the Red River campaign and until August 1, 1864.

Mr. Hassam's father, when a lad of fourteen, in 1823, came to Boston and learned the trade of bookbinder. In 1836, his name first appears in the Boston Directory as at 33 Garden Street. In 1839, he is listed as a bookbinder, with his house at the same place; and in 1840, with the same occupation, at 136 Washington Street. Later he became interested in the buying and selling of real estate, and for three years entered into a partnership with Samuel Rice under the name of Rice and Hassam, brokers in real estate. He then continued the work alone, and his success brought him into the care of trust property and the

management and settlement of estates. So it was natural on the part of his son, John Tyler, on his return from the front in August, 1864, to take up a profession for which his father's business would furnish a good foundation. He entered at once upon the study of law in the office of Ambrose A. Ranney, at 35 Court Street, boarding at his father's home No. 11 Indiana Place. Upon Mr. Hassam's admission to the Suffolk Bar, on December 13, 1867, he began the general practice of law at the same office and continued there until February 1, 1878, when he removed to No. 47 Court Street. He published in 1903 an interesting account of the latter building where he continued the practice of his profession until his death. But a large part of his career was devoted to the work of conveyancing, in which he gained a notable position at the Bar.

Mr. Hassam's constant recourse in his professional work to original records, and the difficulties in his way to obtain desired information, led him to realize the great importance of their care, preservation, and accessibility for public use. Beside his incessant labors in this direction during the remainder of his life, his studies, genealogical, historical, and antiquarian, gave him the needed recreation from his daily occupation. His election to membership in the New England Historic Genealogical Society on February 6, 1867, marked his early interest in genealogical research. The Society later honored him by electing him for many years a Director, then a Councillor, and from time to time placing him on various committees. In this direction his labors were fruitful. He published his accounts of the Hassam, Hilton, and Cheever families, in the *Register* of the Society, and then in various separate issues, with additions, and changes, from 1870 to 1903. The excellent work carried on in England by the late Henry Fitz-Gilbert Waters of making "genealogical researches for the English ancestry of American families" was begun at his suggestion in 1880, supported by generous contributions from interested persons, and followed with the warmest interest by Mr. Hassam, who finally wrote the introduction to Mr. Waters' *Genealogical Gleanings in England*, in two volumes, published in 1901. The last major effort by Mr. Hassam for the Society was the inception and preparation of the Consolidated Index of the first fifty volumes of the *Register*, in charge of a committee appointed by the So-

ciety on February 3, 1896, of which he was chairman. Mr. Hassam did not live to see its completion and publication.

Mr. Hassam's daily labors led him to other lines of effort. Fourteen volumes of *Suffolk Deeds* (1629-1697) were prepared under his direction, and carefully indexed, twelve volumes of which were published before his death, and permission had already been given by the Board of Aldermen of the City of Boston to publish the thirteenth and fourteenth volumes which appeared after his death, in 1903 and 1906. This series was begun by a petition prepared by him, signed by lawyers and conveyancers, and presented on February 10, 1879, to the Board of Aldermen acting as the County Commissioners of Suffolk County. The threatened destruction of a large mass of early Suffolk Court files aroused Mr. Hassam and others, who were instrumental in causing steps to be taken for their preservation. These papers were arranged, bound, and carefully indexed under the direction of the late John Noble, Clerk of the Supreme Judicial Court of Massachusetts, and the late William P. Upham.

Mr. Hassam, in the *Boston Evening Transcript* for January 24, 1883, called attention, to three "State House Matters," for which he urged that the Legislature should make some early and effective provision, to improve their condition for public use. He presented first the need of a suitable index to the Registration Returns, "classified according to towns and by Christian and surnames," as an important aid to the transaction of real estate business. He then urged the necessity of printing a volume which could contain an index of more than nine thousand changes in the names of persons in the Commonwealth to prevent "confusion and uncertainty . . . particularly when they affect the title to real estate." His third object in mind was the chaotic condition of the Massachusetts State Archives in the Secretary's department, which he claimed "are unequalled in all America" as "they contain valuable original state papers of the utmost importance to the historian and student of history, whether family, municipal or state." He called for steps to be taken to have these papers orderly arranged "conveniently for examination and reference," and to have a suitable index prepared to take the place of the "cumbersome and antiquated entry book, which masquerades in the covers of an index . . .

a survival of the Provincial period." Mr. Hassam followed these matters up in the Legislature of 1884, preparing and securing the passage of Resolve, Chapter 60 of the session of that year, providing for the appointment of a commission to examine and report as to the condition of the records, and files, papers, and documents in the State Department, preliminary to the adoption of a plan for making their contents more accessible for reference; and also Chapter 249 of the Acts of 1884, which provided for the publication of a volume on the changes of names from 1780 to 1883. The favorable report of the Commission led to years of work on the Archives, with some of the desired results; but there still remains the preparation of the index which Mr. Hassam desired, to give perfect access to all the state papers.

Mr. Hassam's ever increasing work of conveyancing required much of his time in the Registry of Deeds and Probate building which stood on Court Square at the rear of the Historical Society's building at Nos. 30 and 32 Tremont Street. Since the beginning of his practice in December, 1867, Mr. Hassam witnessed all the changes in these departments caused by the rapidly growing business of Suffolk County. Upon the completion of the Society's new building in 1872, the first and second stories, with an entrance at No. 32 Tremont Street, were leased by the City of Boston, and connected by a passageway with its Court Square building. In 1886, Mr. Hassam labored to secure the passage of the Act of that year to authorize the New Court House Commission to provide for suitable quarters in the new building to be constructed in Pemberton Square. The Probate files were taken from the old rooms at No. 32 Tremont Street to the new building in September, 1893; and the records of the Registry of Deeds were moved in September, 1894.

Five years before this time, in 1889, Mr. Hassam had called attention to the dangers to which public records were exposed and the proper method of preserving them, and the importance of his report led to its being reprinted in the First Report of the Commissioner of Public Records of the Commonwealth, and having the attention of the General Court called to it. He took the subject up again in January, 1894, when it was known that a part of the Probate files had been placed in the basement of

the New Court House and were alternately exposed to dampness and steam heat, both of which conditions were likely to cause serious injury. He, with Albert D. Bosson and George A. Sawyer, made a report urging their transfer to low modern stacks where there could be a free circulation of air above the papers, to assure their preservation.

The present system of Land Registration of titles, which simplifies the transfer of real estate, had its beginning in an article by Mr. Hassam which appeared in the *Boston Evening Transcript* for November 1, 1890, calling attention to the advantage of adopting the Australian Real Property Act. The immediate interest in the subject of Land Transfer reform found expression in the republication of this article in the *Harvard Law Review* for January, 1891, and the issue of a pamphlet on the subject under the auspices of the Land Transfer Reform League, of which he was for several years chairman of the executive committee.

As early as 1880, Mr. Hassam, in his pamphlet on *Boston Taverns*, spoke of the great labor in digging out the facts he needed as having been increased "a hundred fold by the imperfect system of indexing and recording deeds." He gave suggestions for a perfect indexing of such documents, which in a general way were later taken up. His appointment on the Board of Index Commissioners of the County, on April 5, 1884, gave the opportunity for the beginning of a system of indexing in the Suffolk Registries, which now makes them the best equipped in the Commonwealth.

Mr. Hassam's election to membership in the Historical Society in 1881 gave him great encouragement in the work nearest at heart, reform in the care and accessibility of manuscripts, and his historical studies. He communicated to the Society's *Proceedings*, a paper on the "Confiscated Estates of Boston Loyalists," in May, 1895; on the "Dunster Papers," in October following; on the "Early Recorders and Registers of Deeds for the County of Suffolk," 1639-1900, in May, 1898, and in March, 1900; on the "Bahama Islands," in March, 1899; and on the "Registers of Probate of the County of Suffolk," 1639-1799, in March, 1902. All of these papers showed careful and extensive research in the gathering of the historical facts.

Mr. Hassam was one of the original members of the Boston

Antiquarian Club which was merged on December 27, 1881, into the Bostonian Society, of which he was a corporate member in 1882, and one of its directors for nine years. He became a member of the Weymouth Historical Society on January 4, 1882; of the American Historical Association on November 12, 1884; of the Virginia Historical Society, Bunker Hill Monument Association; of the Bar Association of the City of Boston; and of the Abstract Club. The purpose of the last named Club is to encourage "the knowledge and practice of the law, and the exercise of good fellowship among conveyancers and other lawyers and the improvement of the laws of the Commonwealth," in all of which objects Mr. Hassam was in sympathy, though not active in the councils of the Club.

Mr. Hassam had schooled himself through all his years of assiduous labor to master and marshal the infinite details of his subjects with a clear purpose in view to accomplish some worthy results for the service of the public. Most of the reforms he had so clearly worked out in his mind came in course of time to their logical development; and the student of history today is greatly his debtor for whatever success attended his energetic efforts; but it is not to be wondered at that on occasion his steps provoked opposition, which time and different conditions only could satisfactorily overcome.

Mr. Hassam's widow and daughter Eleanor survived him.